Connecticut Historical Society BULLETIN

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LIST OF CONNECTICUT STONECUTTERS

or "Engravers" & "Sculptors".

Contributed by KENDALL P. HAYWARD.

T. ADAMS, of Hartford. Signed stone for Catherine B. Porter—1838, & Noah Porter—1840. Both located in North Coventry Cemetery.

D. ARNOLD, Jr. Signed stones in Eastford Cemetery. In 1840 & 1848 was of West Killingly; 1852, the Jr. was dropped, and he was called "near Danielsonville, Ct."; and in 1853, called of Danielsonville Depot.

J[ames] G. BATTERSON Stonecutter located in Hartford, for many years. Worked in limestone and marble. Signed stones for: Col. Simon House 1843—Andover, Samuel Barstow 1846—Columbia, and Phebe Fitch, w. of Isaac Perkins 1848—Nathan Hale Cemetery, Coventry.

D. BITTER & SON Called of New Haven. Signed stones in Millington Cemetery, East Haddam in 1830 for Sarah, wife of Andrew Watrous, and their child. (Dr. Ernest Caulfield, West Hartford, found stone near New Haven in 1790's, signed D. Bitter.)

DANIEL BREWER of Middletown. Joshua Hempstead bought stones of Daniel Brewer June 25, 1736 and May 21, 1752.

S. BREWER Signed stone in Cheshire Cemetery for John Beech who d. March 25th, 1785. Characteristic: Profile on stones. (Courtesy of Dr. Caulfield.)

PETER BUCKLAND (1738-1816) Died in East Hartford, section now Manchester, March 12, 1816, aged 78 years. Signed stone of Daniel House in Eastbury Cemetery, 1762, of red sandstone; and stones in Green Cemetery, Glastonbury, one for Sybil Eells dated 1773, in gray schist. Characteristic: a quizzical looking face, N's often upside-down or backwards, and a carved heart at the middle of the bottom border.

WILLIAM BUCKLAND, JR. (1727-1795) Brother of Peter Buckland, above. Signed stone for three children of Amasa and Amy West, who died 1755 in Tolland Cemetery, and called himself of Hartford. Red sandstone, exactly like larger stone for Amy West who died 1756. Characteristic: Faces quite similar to "Hook and Eye" man described by Mrs. Forbes. Moved to Poultney, Vermont about 1783 and died there March 11, 1795.

CLARKE & PINNEY Signed stones, both dated 1834; one in East Hartford, for Timothy Forbes, and the other for Luke Loomis in East Hartland.

BENJAMIN COLLINS (1691-1759) First appears in Lebanon Crank, now Columbia in 1722. Died there April 29, 1759. Worked generally with a stone of poor wearing quality, and as he did not cut too deeply, most of the stones are nearly impossible to read. Characteristic: circular designs, and raised faces for the more important people of his day. Inventory consisted of: *"2 pair of compasses,* 1 pair of gravestones, one stone hammer, 2 chidsels, 2 gauges, 1 auger, 3 hammers, 1 pr. nippers, one peg awl"—among other items.

Signed stones for: James Danielson—Killingly, who died 1729; Obadiah Horsford—Old Hebron Cemetery, who died 1741; and Humphrey Davenport—Nathan Hale Cemetery, Coventry, who died 1751.

JULIUS COLLINS (1728-1758) Son of Benjamin Collins above. Used same quality stone, and same designs as his father, but cut deeper and used circular designs extensively. Inventory dated Nov. 29, 1758 shows among belongings: "1 stone hammer, 4 wooden squares, 12 chidsels, 1 drawing knife, 3 gauges, 3 rasps, 1 file, *one pair of compasses,* & *one spelling book."* Signed stone for Richard Curtice, who died 1739, buried in Church of England Cemetery in Hebron. Signed stone similar to one for younger brother, Zelotes Collins in Columbia. Probably started work at an early age, as did Rockwell Manning, as stone for Richard Curtice shows unevenness in cutting, perhaps indicating inexperience. Used word "obit" for "died".

ZERUBBABEL COLLINS (1733-1797) Son of Benjamin Collins above. Died in Shaftsbury, Vermont. Worked in Lebanon until some time between 1770-1786. Assumption is that he made stone for his father and developed style up to its latest recognized form. Connecticut work is in schist and is found predominately in Columbia. Later work is in marble and limestone. Signed stone for Jacob Galusha, who died 1792—located in Chapinville Cemetery, Salisbury. Stone reads: "Z. Collins Sculpt. Shaftsbury, Vt.", and footstone bears notation: "Pr. 16 dollars." Similar to stone for Lydia Bennett in Columbia, who died 1791, with notation: "Pr. 7 dollars."

O. DOTY called of Stonington. Signed stone for Tamison, wife of Lovell Cady, who died July 15, 1816. Located in Brooklyn Episcopal Cem.

— EDWARDS of Chatham. Joshua Hempstead bought stones of "one Edwards at the quarry a Cross ye River" from Middletown, June 27, 1753.

THOMAS GOLD Work found in New Haven and East Haven. Signed stone in Grove Street Cemetery, New Haven dated 1779. (Courtesy of Dr. Caulfield.)

H. C. GRISWOLD of Ellington. Signed stones in Eastford Cemetery in 1843, for Chester Tufts and his wife.

O. R. GRISWOLD Called of Willimantic. Signed stones in Eastford Ceme-

tery for Henry Wilcox who died 1859, for Sally B. Dean who died 1853, and for Sally Bosworth who died 1856.

JNO. HARTSHORN of Norwich. Joshua Hempstead bought stones from him on Oct. 21, 1724, for which he paid in part 1 bb. of bluefish. Also made other transactions with said Hartshorn.

SAMUEL HARTSHORN (1725-1784) of Franklin. Signed stone made in 1783 for Samuel Watson in West Thompson, who died 1781. Stone—a greenish slate.

JOSHUA HEMPSTEAD (1678-1758) of New London. The "Diarist". Many entries made in his diary concerning engraving stones for various people, and other matters pertaining to buying and selling of stones. Obtained material from Middletown, Lebanon, and Norwich.

P. J. HOLCOMB of Tariffville. Signed stone in North Canton Cemetery for Emeline Case who died 1853.

JOHN HOLMES (1695-) of Woodstock. Paid for stones in 1725, now standing in Woodstock Hill Cemetery. Also made the simple gray schist stones so prevalent in West Thompson Cemetery.

THOMAS JOHNSON of Middletown. Joshua Hempstead bought stones of him Oct. 16, 1723.

RICHARD KIMBALL (1722-) of Pomfret. Signed stones in 1781 for Deacon Samuel Sumner and Solomon Griggs in Old Pomfret Cemetery. Stone is of a brownish schist, and style is like that of Mannings on one stone, and the other a much different design.

LEBBEUS KIMBALL (1750-) of Pomfret, son of Richard Kimball above. Stone used is a slate of brownish color. Borders very severe and geometric in style, rather than the prevalent scrolls and curves. Faces bear some resemblance to the Mannings. Signed stones for Peter Robinson—Scotland, and for Elisabeth—wife of Josiah Arnold in the old Lebanon Cemetery, both of which are dated 1785.

CHESTER KIMBALL (1763-1824) of New London, son of Richard Kimball above. See *Waterman Family*. Vol. 1 page 156 for sketch of life. Was paid $8.00 for stones for Sarah Dyer Harris who died 1808.

FREDERICK MANNING (1758-1810) of Windham, but died in Woodstock, Oct. 21, 1810. Son of Josiah Manning, below. Advertised in *Windham Herald* that he sold gravestones.

JOSIAH MANNING (1725-1807) of Windham, the father of Frederick and Rockwell Manning. Was in Windham by 1733, with his parents. Used gray schist, and sometimes reddish-brown sandstone, and then limestone. Early work much different than later work. Early work is shown by stone in Scotland Cemetery for James Luce who died 1765, and is signed I. Manning. Later work is shown by stones made for his wife and his own in the Old Windham Cemetery. Stone for Rev. Salmon Treat, of Preston, is of the reddish-brown sandstone. Other signed stones include:

Hannah Enas, wife of James in Union Cemetery, signed I.M. 1760. Stephen Durkee in Hampton Cemetery (South), signed I.M. 1769. Ebenezer Smith in Bungay Hill Cemetery, Woodstock, signed JOSIAH M. 1767.

ROCKWELL MANNING (1760-1806) son of Josiah Manning, above. He died in Canterbury, Feb. 3, 1806. Began work at an early age, as he signed stone for his grandmother, Abigail Manning—Scotland Cemetery, who died 1770. Signature reads: "Made by Rockwell Manning aged 13 years." Stone shows inexperience in cutting, and face is much different in style than that for John Hurlburt made in 1778—East Hartford. Earlier stone shows style similar to that of Josiah Manning's stone for James Luce. His own stone is similar to that shown for the Misses Whiting in Mrs. Forbes' book, opposite page 97.

— OSBORN of Canton. Signed stone for Joseph Welles in Portland, who died 1823. Also signed stones in North Canton Cemetery in the 1820's until as late as 1857.

A. W. ROBERTS of Hartford. Signed stones in North Bolton Cemetery, now Vernon, one being for Else, wife of Jehiel Fuller, who died 1830.

JN° ROBERTS perhaps of the Roberts family of Thompson, but more likely of Massachusetts. Signed stone in Aspinwall Cemetery—Putnam, for the Rev. Perley Howe, who died 1753.

H. D. SANFORD of Danielsonville and later of Webster, Mass. Signed stones in Eastford Cemetery in 1855 for Hannah, wife of John Works who died that year. Called of Webster, Mass. when he signed stone in 1863 for John Works, Eastford Cemetery. Woodstock Hill Cemetery has a stone dated 1859—signed Sanford Bros. Webster, Mass.

A. SAVAGE In Salisbury—Dutcher's Bridge Cem., signed a stone with the date 1843.

C. SOULE Called of Woodstock in 1806, when he signed stone for Hannah, wife of Joseph Kingsbury in Pomfret, who died that year.

STEPHEN SPALDING of Killingly. Signed stone for Sarah Copp—Aspinwall Cemetery, Putnam, who died 1796, with notation in left hand corner "#12." Also signed stones for: Deacon Boaz Stearns—Mansfield, 1796; Timothy Prince—Brooklyn Episcopal Cemetery 1798; and Lemuel Holmes —Pomfret Old or South Cemetery 1803.

JUSTIN SMITH (1755-1835) born in Springfield, Mass. June 2, 1755, m. in Chatham (Portland), and died in Bridgeport, March 22, 1835. Brother-in-law of Chester Kimball (see above). See sketch of life in *Waterman Family*. Vol. 1 page 156.

WILLIAM STANCLIFF of Middletown. Joshua Hempstead on June 25, 1724 bought some stones and paid him in part with 8 pounds of wool.

E. STURGIS Signed stones for wife of Abijah Dibble—1827, and for John Hoskins and wife Jerusha—1813 & 1821 in Granby Cemetery, when he

called himself of Barkhamsted. Signed stone for Gideon Perkins in East Hartland Cemetery, and called himself of Hitchcocksville—1828.

G. VIETS Signed stone in Granby Cemetery for William Lewis who died 1836.

JOHN WALDEN (1732-1807) died in Scotland parish, Windham, Sept. 11, 1807. Probably a pupil of the Mannings, and work is very similar to theirs, yet can be recognized from the Mannings. A prolific signer of stones, among those signed being:

Joseph Boardman	1796	Rixton Cemetery, Griswold.
Susanna Bingham	1795	Versailles Cemetery, Lisbon.
Mrs. Ann Dorrance	1792	Oneco Cemetery, Sterling.
Mrs. Lydia Safford (Stone cut Dec. 1801)	1793	Westminster Cemetery, Canterbury.
Miss Lydia Safford	1804	Westminster Cemetery, Canterbury.
Two children of John Trumbull	1794	Norwichtown Cemetery, Norwich.
Josiah Hammond	1793	Woodstock Hill Cemetery, Woodstock.
Annah w. of Asher Hyde	1801	Woodstock Hill Cemetery, Woodstock.

T. WELCH of Windham, signed stone for George Dexter in Westfield Cemetery, Killingly, 1846; and for Sarah, wife of Darius Herrick in Carey Cemetery, Canterbury, who died 1848.

H. WOOD of East Hartford, signed stone for Noah L. Porter 1837, in North Coventry Cemetery.

HARTFORD IN 1830:
SOME THINGS THAT I REMEMBER ABOUT HARTFORD SIXTY YEARS AGO

By JOHN WOODHULL STEDMAN

A Paper read before the Society November 11, 1890.

(Concluded from volume 14, page 32)

Sixty years ago the prevailing religious sentiment of Hartford was the same as in colonial days. Sunday was generally observed as commencing at sundown on Saturday and ending at sundown on Sunday. In Puritan families Saturday evening was mainly devoted to examining the children in the catechism of the old *New England Primer,* and preparing their minds for the reception of the serious lessons of the following day. The fantastic rhymes of the old Primer, alphabetically arranged, commencing with "In Adam's fall we sinned all" and running through to "Zaccheus he did climb the tree his Lord to see", were all committed to memory in a serious way. Whether the effect was really any more serious than that made by the melodies of

Mother Goose, may well be doubted, for as I well remember, children were equally interested and equally well posted in both of these text books of puritan days. Then at sundown on Sunday serious matters and Sunday clothes were laid aside, the old pounding barrel was brought out, the week's washing was put to soak, and preparations were made for early exercises at the wash tub on Monday morning. The well water of Hartford could never be used with soap, and was therefore unfit for washing. Rain water, caught in cisterns, was used in every family, and if, for any cause, this gave out, the only resource for water was the river. In a dry time you would therefore see long files of people, on Sunday evenings, carrying water from the river for family washing.

Sixty years ago Hartford had about 1100 voters, or one where there are now ten. In order to cast their votes on election day they were obliged to remain at the State House during the entire day, and sometimes, in case of a close election, far into the night, for all candidates for office, from the governor down, were voted for one at a time. The electors would pass around, and after all had voted the box was closed and the ballots counted and declared. This process was repeated till every officer to be voted for was elected. To provide for the entertainment of those who were thus obliged to spend the day at the polls, oyster and liquor stands were erected all around the square, and performed their part in making "freeman's meeting" day the most exciting and boisterous occasion of the whole year. Especially was this the case at the time of which I am now speaking, for Andrew Jackson and Henry Clay (the greatest leaders of men this country has yet produced) were then struggling for supremacy, and it can be almost said that children were sworn to allegiance to [one] or the other even in their cradles.

Sixty years ago Hartford was literally a city of peace and plenty. Two watchmen perambulated the streets from 10 o'clock at night till 30 minutes before sunrise in the morning, with a hickory cane in one hand and a lantern of tin, punctured like a nutmeg grater to let out the rays of a lighted tallow candle, in the other, and they were an ample force to guard the peace of a city that was in silence and darkness at the hour of ten o'clock in the evening. Any one found upon the streets after 10 o'clock in the evening must give a satisfactory account of himself or be marched off to the watch-house. Her almshouse sheltered only a small number, and they were all the Lord's poor. Her jail was, for the most part, peopled by those whose only crime was that they were poor and were so unfortunate as to be in debt to revengeful creditors. Her children were all in school during school hours. Her young men and women were all like their seniors, busily employed in some useful and honest occupation. Her Sundays were observed as days of rest and worship, and the foundations of all that she has to show the world today were laid broad and deep in the industry, thrift and intelligence of a level-headed, kind-hearted and social people.

Sixty years ago the use of intoxicating liquors, if not more common, were at least more open than it is today. There were no saloons, but every family grocery store kept all kinds of liquors and sold them freely, either by measure or dram, as they were called for. At 11 o'clock in the forenoon and at 4 in the afternoon, it was a custom in mechanics shops for the work-

men either to go out after a dram, or to have it brought in to them. "What good does it do you," I once asked a stalwart pressman, "to go out and get a drink in the middle of the forenoon?" "O," he replied, "it does not do me any good, but it oils every joint in my press." At all public and social gatherings liquors were freely used, and it is said that at times they even enlivened ordinations. I remember seeing a letter from a clergyman who had attended an ordination in a country town, in which he described it as a "jolly" ordination, where they all "lost sight of decorum."

There were no milk wagons at that time, for if every family did not keep a cow there were enough in every neighborhood who did to amply supply all wants.

There were no ice carts, for ice as an article of merchandise was unknown. If, in case of a fever the doctor sometimes ordered an application of ice to his patient, some good rich man, like Daniel Wadsworth,[31] who had a stock of ice among his luxuries, would open the door of his ice house and bid his neighbor to help himself freely. Ice was generally supposed to be really useful for no other purpose. If the family cellar was not cool enough to preserve perishable food in the summer, the old well was. Of course no such thing as ice cream was ever for sale, or known among common people.

A little more than sixty years ago the most prominent signs on our streets were Lottery advertisements, all under the patronage of the state of Connecticut, and on stated days a large crowd of people would assemble in the west yard of the old State House and watch the venerable late President of this Society, the Secretary of [the] State,[32] as he stood in the window of his office, in full view of the crowd, and mixed up the numbers by turning a large wheel, like a winnowing mill, from which a little blindfolded girl drew out the lucky numbers. Let us not too strongly act the Pharisee towards our Louisiana neighbors. They are now precisely where Connecticut was less than sixty years ago, and where she might be today but for the righteous wrath of those who did not draw anything.

Sixty years ago some of our Judges held court with liberally powdered wigs on if we may believe a witness in a certain case. One of them, an impatient and irascible man, had an unwilling witness before him whose constant answer to questions was that he did not know. "You don't know, you don't know, sir," said the judge, "will you tell me something that you do know?" "Well, Judge," was the reply. "I know that you have Indian meal enough in your wig to make a johnny cake."

Comparing Hartford today with Hartford sixty years ago gives hope and confidence in the future. All material things around us are marked by growth and improvement, and there has been like change and growth in things not classed as material. Then there were traces of religious intolerance that had descended from early puritan days, that are not visible now and do not exist.

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[31] Daniel Wadsworth, born August 8, 1771, died July 28, 1848, was the founder of the Wadsworth Atheneum.

[32] Thomas Day, born July 6, 1777, was president of The Connecticut Historical Society from 1839 until his death on March 1, 1855. He was also Secretary of the State from 1810 to 1835.

One May morning when the Legislature was in session in this city the Speaker of the House invited the Rev. Menzies Rayner,[33] the Universalist clergyman of the city, to open the session with prayer. The next day he invited the Rev. Dr. Hawes to perform the same service but was flatly refused, on the ground that his offence of the previous day was unpardonable. Members of the dominant religious sect then looked down upon all dissenting sects as hostile to pure religion, and treated them accordingly. They had not learned the lesson taught us as we overlook one of our great harbors and see countless vessels moving towards every point of the compass, that although they are sailing in different directions yet they are all impelled by the same wind.

There have been periods of discouragement, when there were the faint-hearted to contend that our material interests had come to a standstill, or were going backward. But look around you today for an answer to these lamentations. In sailing down our beautiful river on a bright summer day we often notice that we seem to be sailing in a lake without any outlet. High hills surround us on every side and our course lies directly towards the highest of them all, and unless we turn back we shall certainly run on to the shore, and our journey will come to an end. But as the boat steadily moves on we gradually notice, either to the right hand or to the left, that the river opens up to our view and pursues its way to the sea, and what seemed an obstacle in our path was only an ornament to the landscape and a thing of beauty on the shore of the river. There is a moral in this for individuals and communities. The legend of Hartford suggests the same idea—after the clouds the sun—and the boy of ten today who stands in this place in 1950 and talks upon the same theme that I have chosen this evening, will, I believe, exhibit contrasts far greater than any that can be drawn between the Hartford of today and Hartford sixty years ago.

NEWS OF THE SOCIETY

A large number of members attended a special meeting of The Society held November 22, 1949 and voted unanimously to sell the property at the corner of Washington and Buckingham Streets. This action was made necessary through the loss of tax exemption due to the property's being held since 1930 as a site for a building, and was not used for the purposes of the Society. The annual tax would be approximately $4,000 and there is no income from which the tax can be paid.

[33] Rev. Menzies Rayner, born in South Hempstead, L. I. Nov. 23, 1770, was called to Christ Church July 12, 1801 where he remained until 1811. He removed to Huntington in Fairfield County, and in 1827 became pastor of a Universalist Church in Hartford, remaining until August 1831. He died November 22, 1850.

(To be continued)

The Price of these Bulletins is ten cents each.